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that the Scholastics, later on, maintain with Aquinas that *things are true in proportion to their being; maxime vera sunt maxime entia*. That St. Augustine in his various expositions of this aspect of *the truth of things* laid himself open to grave misapprehension in after times, many a chapter in the *Summa contra Gentiles*, to say nothing of the various Schools of Ontologism in the last century, abundantly proves. M. Boyer, though but a modest beginner, is to be congratulated on this really dignified and scholarly piece of work.

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Dieu—Son Existence et sa Nature. F. R. GARRIGOU-LAGRANGE, des Frères Prêcheurs. Paris: Gabriel Beauchesne. 1915. Pp. 770.¹

Let us say frankly at the outset that the delay in noticing this work of the distinguished Thomist and Professor at the *Angelical*, whose name is not as well known to American students of philosophy as it ought to be, is out of all proportion to its merits which are many and satisfying to a marked degree. The author describes his book, in a challenging sub-title, as a *Solution Thomiste des Antinomies Agnostiques*. Whether the class of students to whom we venture to recommend it for consultation, if not for exhaustive reading, will agree with this initial claim will depend, of course, on his previous equipment and his general attitude towards the more fundamental problems of epistemology. The work, in spite of its bulk, is professedly a text-book, with a text-book's inevitable limitations; but it will be found to be a very stimulating and wholesome contribution to many a more pretentious effort notwithstanding that fact. On not a few of the problems that the late Professor William James tried to illuminate in his own inimitable and engaging way, F. Garrigou-Lagrange speaks with compelling attention, and, be it added, with a courage as refreshing as that of the great Harvard teacher himself. As might be expected, the range of subjects touched upon in the course of the work is almost as extensive as the history of western thought itself; but the subjects themselves are pressing, actual and modern,—as the array of foot-notes and long citations, embodied candidly in the text, makes clear. Perhaps the chief merits of the book are its downright attitude towards those Kantian strictures on causality which so obsess the modern student of thought, and its obvious acquaintance with the philosophic literature of our time.

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¹ The book is now in its third edition.